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JANUARY CHINA 1918

WOMAN'S WORK

A FOREIGN MISSIONS MAGAZINE

Reasonable Optimism

When I Was President

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THEOLOGICAL SEMINARY

WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXIV AUGUST, 1919 No. 8

"NEVER WAS THERE a time when things looked so dark politically or so bright religiously, so dark for the government or so bright for the Christian Church as in China today." This is the opinion of Dr. Sherwood Eddy as he returned from his recent tour of the eastern half of China, of which the express object was the enlisting for service of individual Chinese Christians. At the opening of the campaign in Canton twelve hundred such Christians attended daily meetings for training in personal work. No effort was made to attract throngs to evangelistic meetings, individual effort for individual souls was the keynote. Dr. Eddy says: "Confucianism has produced a deeper moral consciousness than any other of the non-Christian religions. But it offers doctrine, not life; theory, not practice. . . . It has failed to save or to satisfy the deep need of this great people. . . . It is our firm conviction that Jesus Christ and vital Christianity, diffused through a growing indigenous Chinese Church, is the only hope of this great nation."

A FEATURE ENTIRELY NEW for this magazine will be found in our issue for October. In that number will be given the first instalment of a serial story entitled, *Conscripts of Conscience.* The author is Mrs. Caroline Atwater Mason, whose name is known to many of our readers as the author of *World Missions and World Peace, The Little Green God,* and other interesting books. The serial story is brought out under the auspices of the Federation of Woman's Boards of Foreign Missions of North America; and its *motif* of medical mission work links it closely with the textbook, *A Crusade of Compassion.* The right to publish the story serially has been bought by other mission magazines as well as by ours. We can promise our readers a narrative which will command the interest of the young as well as the older members of their families.

DR. JOHN E. WILLIAMS says: "Were some other nation to claim the right to take from the United States the whole of New England, New York and Pennsylvania, including all the great railroad systems, coal-mines, etc., it would be a claim parallel to that of Japan when she demands of China the Province of Shantung."

AGAIN we must ask the forbearance of our subscribers in the omission of the September issue of WOMAN'S WORK. When this was done in 1918 we hoped that by 1919 the expenses of publishing the magazine would have diminished. Unfortunately this is not the case. The fundamental expense, that of labor, has steadily advanced. In the factories where the paper is made, in the establishment where the magazine is printed, bound, wrapped and mailed, all the workers receive greatly increased pay and also work less hours. We have to pay the increased bills that this schedule necessitates. Nor is there any prospect of these charges becoming less. Wages once raised are rarely lowered. By omitting one issue of the magazine we effect a large saving in paper, in printing, in illustrating and mailing, and in the cost of substitute workers during the vacation weeks of the Editor and office force. By this saving and the large increase in our subscription list we were able to finish our last fiscal year without a deficit. By next year we hope that our Committee in

charge will have evolved some other method of bringing our necessary expenditures within the amount of our receipts. When this omission was made last year we received from our loyal readers no letters of criticism, but only expressions of approval of what was universally called a wise economic policy. But some of our readers did forget the notice and write to say that they had not received their September numbers!

LIKE THE PROUD PARENT who marks on the wall from time to time the height of his fast-growing son, we joyfully chronicle year by year our steadily climbing subscription list. And we beg our loyal recruiting corps of Secretaries of Literature to cut their notch another ten per cent. higher for next year. It is always stimulating to have a definite mark and one new subscriber for each ten already on their list seems not too difficult of attainment.

IT IS GRATIFYING to hear that Secretary and Mrs. Stanley White had safely reached Beirut, Syria, on May seventh. The last of June Associate Secretaries Scott and Schell, accompanied by Mrs. Schell, sail from San Francisco for their secretarial tour of stations in the Philippines, Japan and China.

THE FIRST HOME MISSIONARY going out from the Chinese Presbyterian Church in Nanking to the women of Hunan—is not that a milestone of progress? Her name is Mrs. Lu, and in writing of this event Mrs. Drummond says: "She is an independent thinker and earnest worker. As I looked at her my memory went back for twenty years, and I saw again a tall, gaunt, up-country woman, hobbling on bound "lily" feet down the path from Mrs. Leaman's front door. With her, also country-clad and wild-looking, were two little girls, her daughters-in-law, both on tiny bound feet. The woman had come to ask Mrs. Leaman to receive and teach the children. That friend of all children took them in, clothed, fed and taught them, and Mrs. Lu, our first home missionary, is the Christian evolution of the second daughter-in-law."

QUITE a new form of church offering is reported from that land of novelties, Africa. When bubonic plague broke out in Nyasaland the government began a war upon the rats which transmit it. The canny Scotchman in charge of his church mission there, the Rev. Donald Fraser, wrote home concerning his own vigorous co-operation:

"We sent forth a decree that we would accept nothing this term for school fees but rats' tails. Fifty tails was the fee for one class, twenty-four for another, and so on. Another counsel was that no gift would be so welcome in the church plate on Sunday as little bundles of rat-tails. Government buys the tails from us. The measures taken seem to have cleansed the land, for there has been no further outbreak. A big rat-killing campaign was started. The schools and churches took up their fees and collections in rat-tails for a few weeks, and received over 70,000. The plague doctor in the valley carried on his campaign so thoroughly throughout the whole year that he collected about a million and a half rats from the people."

AN ANNOUNCEMENT of interest to our missionary readers comes to us from Union Theological Seminary in New York City. The Seminary offers three Missionary Fellowships, with an annual stipend of $750 each, to missionaries on furlough, and to exceptionally qualified natives of mission lands who have been engaged in Christian service. These fellowships are for one year of resident work under the direction of the Seminary and are for the purpose of promoting advanced missionary preparation and encouraging productive missionary scholarship. Circulars formulating the conditions attached to the Fellowships may be obtained by addressing the Registrar of the Seminary.

DR. WHITE cables from Beirut that our Mission there is facing wonderful opportunity for advance. He urges the immediate appointment of a doctor, three ordained and two educational men and one woman teacher. He says that instead of opposing, the people are eagerly requesting the aid of these mission workers.

The Need of the Hour in China

Rev. Charles L. Ogilvie

Students at Summer Conference exercising during an intermission. Photo. sent by Mr. Ogilvie.

Explosions are valuable when they bring to light something that cannot get out except in that way. That's why boils have to be lanced, governments overthrown and trusts "busted"! Sometimes it is the good which is brought out and sometimes it is the bad that must be let out. The great war has revealed how much poison there was in Europe for a century. The poison had to be let out. The war has also revealed what a potent thing the human will is when once it has scented liberty.

The revolution and subsequent struggles have broken up old China also and revealed her weaknesses. The danger is that the Chinese, like their South American and Mexican contemporaries, may get the explosion habit and keep it up until everything is blown to pieces. It's a bad habit! The old must give way to the new, whether it be a rooster in the barnyard, an autocratic monarch, or a philosophy that is out of date. If the transition is not made gracefully, then a row takes place, for the old must go! But it is just as certain that the new must come if order is to be established. In China the old has only begun to go, yet constructive work must keep step with the demolition, so that the new may take the place of the old. Many ledges still remain to be blown out before the course of the river is entirely free of obstruction, so more explosions must take place from time to time. The break-up in Chinese affairs to date has been sufficiently thorough to reveal the weaknesses in that great land. The need of China, especially from the missionary standpoint, is threefold.

First of all she needs FEARLESS MEN — those who will battle for the cause of righteousness, who love righteousness more than life, who will take abuse without giving it, who will not sacrifice the cause for the sake of a job, who live "in a good conscience." Such men are desperately needed in China. Preferably they should be Chinese, but while these are in the making, the missionary must fill the gap. He must be fearless in preaching the gospel and he must be fearless in applying it. The first is easy, it is on the second that the trouble comes. Applied Christianity often means "putting the knife to it." The world has always needed and will always need applied Christianity, for if it is not applied of what value is it? Evil-doers of all grades are perfectly willing that the gospel be preached so long as it doesn't cramp them, but when a resolute attempt is made to apply Christian principles to society then the saloon-keeper gets a chill and the promoter of vice a look of fear.

What Chinese society needs is applied Christianity and the missionary must take the lead in this. He must be prepared to "put the knife to it," whether the trouble be social, commercial or political. He must stand ready to stiffen the backbone of good Chinese that they may not weaken when the odds are heavy. The missionary, as God's representative, must never hesitate to call right right and wrong wrong, regardless of who the doer may be. In all matters, individual and national, the voice of right must be heard. The argument that the missionary cause might be jeopardized if the truth were told must never get a hearing. Every doer of evil, from the coolie to the official who shapes the government's policies, must recognize in the missionary his uncompromising enemy as long as he follows the path of unrighteousness. No true representative of a righteous God can be muzzled or intimidated. The extent to which the missionaries exhibit this quality of fearlessness is the extent of a legitimate hope that it may soon appear in all the Chinese leaders.

The second need is a FOUR-SQUARE GOSPEL. By four-square is meant a gospel that touches man at every point, that takes in the full man in all his relationships. Society, like the human body is very complex and its parts are closely related. In times of trouble this is most apparent. One hears of serious physical conditions being due to the teeth, or the eyes, or the ears, and though we may wonder at it, yet it only goes to show how closely the various parts of the human body are related to each other. Similarly, society is one huge organism and every individual has a hundred relationships. Everyone knows this. Now the point is that, with China as it is, the missionary movement must contribute to the solution of all of China's needs. "Don't bother your head about politics," someone says to the missionary, and yet because of politics the missionary work can not function in some parts of China. With thousands out of employment, the missionary must use his brain to think out a solution, otherwise his gospel will not be understood as a helpful thing. The gospel to be really effective in life must always meet a man at the point of his greatest need, as the man sees that need. If it becomes intelligible at this point, the man at once sees the gospel's value and becomes interested. There surely is significance for the missionary in the fact that China's needs are great. God has opened this door wide. In our own prosperous country the tendency is towards self-sufficiency. The preacher often feels that there is no demand for his goods. In China we have the other extreme,—such an overwhelming sense of need (not spiritual need, of course) that the missionary is inclined to back off with the feeling that the door is open just a little too wide. Thousands want bread and the missionary has no bread to give them. The unemployed are without number and the missionary has no more jobs to offer. The need is clearly beyond him, but it is most essential that he and his associates should be recognized by the Chinese as those who are doing their utmost to work the gospel into the everyday life of the people. This can only be true when every Christian missionary feels that there is no phase of life that is not touched by the gospel. This was evidently Christ's conception of the gospel, and had it prevailed through all the generations we should not have seen the pendulum swings of the church, nor witness at the present time such unfortunate antitheses as society *versus* the individual, heaven below *versus* heaven above, and service *versus* salvation.

The third need is a DEMONSTRATION of the "how" of the gospel. The more a man outside of Christ becomes acquainted with the gospel the more inclined he is to ask how its high principles can be worked into life. Preaching by itself, that is, as if it came out of a phonograph, was never expected to save the world. "Do it because the scribes and Pharisees say so" is a perfectly good reason, because they spoke the truth in their preaching, but such a method has never been effective in winning men and never will be. A demonstration is always

needed and that is where the life of the preacher comes in. Unless he can furnish such a demonstration he will not get very far. Is not this the significance of the incarnation?—God giving the world a demonstration of heavenly principles operating in human life. Had the disciples not been able to see Jesus every day and watch His actions, how could they ever have formed any adequate idea of the meaning of "God in you"? Every heart conviction is preceded by an incarnation, for it is only incarnate truth that grips a man. Everyone can see at once then how valuable to the cause of Christ is every converted Chinese. He is worth ten times as much as a missionary as far as extending the kingdom in China is concerned, for in him the Chinese eye can see the gospel of Christ working in such a way as to be intelligible. The foreigner is a different proposition. He is strange and always has been. "He is not like us Chinese." Consequently, the exhibition that the foreigner gives is more like the passing show. Nevertheless, the initial demonstration must be by the same foreigner, and in spite of the fact that he is a "foreigner," still he is human, and his genuineness, if he has any, makes its appeal to the Chinese. In so far as Jesus Christ lives in the missionary, just so far is there hope that He may come to live in the Chinese to whom the missionary goes. God manifest in Jesus, Jesus manifest in the missionary, and the missionary manifest in the Chinese, is the only way by which the Chinese will come to know God.

There is always need of this demonstration. The quality of the missionary then becomes the most important consideration. It will take time to evangelize the world because there is so much to be done, and the cry to haste is ever timely. We must, however, never lose sight of the fact that only those who know the Lord Jesus can tell others about Him. It is most essential, then, that the Christian species, wherever found, should be *all gold,* for, it is better that there should only be one Christian and he *true* than a dozen who are off color!

PEKING.

"Egg People"

THE BOAT DWELLERS OF SOUTH CHINA

NEVA I. CHARLES

YEARS AGO a clan of village people, near the old city of Canton, when called on to pay their taxes to the government, told the collector that they had had very poor crops that year and it would be impossible for them to pay their taxes. When the collector came the next year and heard the same story, he refused to go away without tax money. The people gathered together some chickens and eggs, all they possessed, and gave these to the tax-gatherers.

When a third year had passed, the people decided that they could not pay taxes at all. So they left their village and took up their dwellings on boats. Ever since these people have lived in boats on the rivers and canals, their number now reaching a hundred thousand or more. They are called by the land people, *Taaw Ka*, or Egg people.

The foreigner wonders how these people can be born, live and die in such a place! The boats are of different sizes, built of wood in odd antique design, generally about twelve feet long and four feet wide. The height of the roofed portion is not over five feet. In the prow are little family altars on which incense is burned to departed ancestors or to heathen gods. Back of the altar the family pantry and wardrobe occupy a space not over one yard square.

The boat dwellers who have given up heathen worship do not have the altars, but replace them with little shelves on which they keep dishes, and their tiny, old-fashioned oil-lamps. A few who continue in their ancient belief do not have the altars, but have tablets or idols, and at evening lighted incense sticks are placed on the stern of the boat.

This floating dwelling is propelled by oars, made of two poles of wood, fastened together by bamboo ropes, and slipped through rope-rings on either side of the boat, there is also a third pole extending out through the prow, used to guide as well as to propel. In the stern, over which there is no roof or covering, in a space about one yard square, is the family cook-stove, consisting of a square brick box, in which small pieces of wood are burned. Excepting at meal times, this is covered with boards, and the rower of the boat sits or stands upon it. The walls of the home consist of grass matting curtains, which are rolled up, or put down, as desired. On the sides of the low-sloping ceilings are pictures or trinkets, occasionally European or American. Underneath this floor are stored the family possessions, which are few.

Boats carrying passengers arrange a seat about midway across and seats along the side toward the stern, these being under the roof. Four or five passengers can be accommodated, so often the little floating house will have aboard eight, ten or twelve persons, counting passengers and family. If baggage is carried, the center portion of the floor is covered with boards,—whereas for passengers these are left out to make a place for the feet. At night this covered part is the bed. The seats are removed, a grass mat laid down, and it is ready for use.

On one side of the stern one often sees a loose-woven basket in which the family chickens are kept; in some other part a cat or dog may be tied, and perhaps on the point of the prow will be placed a pot of flowers.

During cold weather the brick cooking stove about a foot square is in the center of the boat and the family squat around it. The meals are cooked in a kettle placed over the brick box containing the burning wood. The meal consists of rice, vegetables and fish, or chopped meats, all cooked together in one kettle. Each one of the family has a small bowl and chopsticks, with which to take the rice and vegetables or meat he desires. Then the wife or daughter leans over the edge of the small craft, and washes the dishes in the river, putting them on a shelf in the sun to dry. Clothes, too, are washed in the river, and hung on a pole which extends outward from the roof toward the stern. Here they soon dry in the hot sun, or they may be spread out over the roof to dry.

Taan-Ka (egg people)—boat-dwellers of South China. Photo. sent by Miss Charles.

The river is the family bath room and sewer; the water of the river is used for every purpose, no matter how muddy or full of sewage. One boat woman may be washing vegetables, and right beside her another washing her feet or clothing. Most of the boats are scrubbed clean, and are free from garbage and dirt, in fact, these people are considered cleaner in

person and home than many of the land inhabitants.

River folks wear very simple clothing. An uppergarment, the trouser-like lower garb, made of strong durable brown silk or dark blue cotton cloth. The majority are barefooted. Some wear large straw sun-hats, but for the most part, no hat is worn. The men cut their hair short; the married women roll theirs up on the back of the head; the unmarried women wear the front hair cut short and the hair on the back of the head in a long braid. Little children are often seen with the head shaved excepting a circular spot of two or three inches in diameter on which the hair is allowed to grow and braided. Many children have badly diseased scalps.

In cold weather the children wear bright-colored caps, made with ears like a donkey; thus the evil spirits will think the children are beasts and not molest them! The mothers or older daughters carry the infants on their backs, by means of a blanket and strap, the baby's head hanging backward and eyes gazing upward, a thing causing many to lose their eyesight. Boys and girls too young to work are dressed in gay clothing, and as they are tied to the boat to keep them from falling into the water, they appear almost as ornaments. Others are allowed to be untied, but wear large oddly-shaped life preservers.

During the day the children and mother are in the prow of the boat, the mother rowing or pulling backward and forward the long guiding pole. The father, older sons or daughters row the boat at the stern. When the children grow old enough, they may be left with the mother to run a boat, while the father goes elsewhere to work.

When the parents get too old to work, or sick, they live on some old boat in an out-of-the-way place on a canal, or in a hut built on bamboo poles over the water, near the shore.

The parents make a living by carrying passengers from one place to another or transporting freight. While they are at work the little children are tied to the boat, being seated in the prow; here they stay and watch the waves or sleep. When not employed to move something or take a passenger, they anchor along the shore and seine for fish, or wade out in the mud and collect clams and other sea animals for food.

The women make all the garments worn by the family. One may see these brown-faced, black-haired women, clad in dark brown or blue clothing, seated on the floor of the little boat, sewing the clothes or tending the cooking, washing, etc. If a passenger comes up, they quickly put aside the work, fix the seat and are ready to take the person to his desired destination or take his freight or baggage.

On the average, these people probably make from thirty to fifty cents a day. Life to them means nothing but a monotonous round on the river, and work enough to earn food to keep the body scantily fed and clothed. Now that China has a republic, it is hoped that before many years more, these splendid people, as well as many of the land inhabitants, will be given a chance to develop into a more progressive life, a life of greater joy, happiness and better conditions.

TUNG SHAN, CANTON.

THE other night we Americans were entertained by a prominent man whose residence is in the walled town so long hostile to our work. The feast was in order to explain to us his plan to erect a bronze statue to President Wilson in recognition of his services in behalf of world peace. The original plan called for a temple as well, but he has modified his scheme of deification and now proposes an arch and a statue. He hopes to enlist the contributions of great multitudes, each giving what he can, even to the poor and children, thus making it a real public movement. If funds are not forthcoming he will do it all himself. Our Consul was present at the feast, as well as over a dozen other Americans, mostly missionaries. It struck the Chinese as strange that only three of the whole company drank any wine. I was proud to tell them of how America was going dry.

CHEEFOO, CHINA. *Rev. Paul R. Abbott.*

The Door of the Open Heart

"ONE GIRL'S INFLUENCE" AMONG HER OWN PEOPLE

LILLIAN C. WILLIAMS

IN VARIOUS ADDRESSES during her stay in this country Mrs. J. E. Williams, whose husband is Vice-President of Nanking University, has spoken of the remarkable character and service of Miss Tsai. When requested to prepare a brief sketch of this notable Chinese woman for our magazine, Mrs. Williams sent us the following article, which had originally been written for the little pamphlet, Glimpses of Kiangan.

IN THE CITY of Nanking, in one of the great houses lying mysteriously behind high gray walls, a little girl was born over twenty years ago. The house has one hundred and fifty rooms. A heavy door guards the main entrance. Opening into the first court is a wonderful doorway, with an intricate carved stone casing of great beauty. The great house stands sacred to the dignity of old China, though now it has many empty, silent rooms.

After the revolution of 1911 the family found themselves in reduced circumstances. The grandfather was a viceroy in Canton at the time of his death. The father had been a *Dao-tai,* or Mayor, in Nanking, but he died and the tide of official life left the family stranded. The official chairs stand idle in the entrance hall. Red and gold boxes—the gift of an emperor—hang from the ceiling, a beautiful copper incense chest stands empty in front of the garden door. The garden is a mystical place, with lotus ponds and bridges, stone images, a summer house and small theater, and rare old trees. Who knows for how many generations they have been growing?

Miss Christina Tsai

One day the heavy street door opened a little way to admit a stranger from a foreign land; Miss Davis, the daughter of a missionary, had come to teach English to the daughter of the house. Gradually the prejudice against foreigners was broken down and by-and-by the little girl entered the Ming Deh School. At that time the school was in the old building, crowded with girls from very humble homes, so it was thought hardly wise to take her as a boarder, but she was received as a day pupil for a time. Later she went to Soochow for High School, graduating in 1914. She was at first greatly opposed to the Bible and started a book against Christianity; this book was never finished. One day she was walking alone in the school garden and she heard a voice speaking to her; then and there "grace and truth" came into her life through Jesus Christ.

Miss Tsai, called by her best friends "Christina," had no peace of heart until she had brought her mother into the light. This, in China, is not easy, when a woman is fifty years old. The family were distressed when they found their sister had accepted the strange doctrine, but watching her as they did, they found no harm come to her, they saw the beauty of her devotion to her mother, the strength and purpose of her new life, and so last June her mother stood up in the little chapel and was publicly received into the Church by Pastor Swen. Six of her brothers and sisters have become Christians, one sister-in-law who was at first bitterly opposed, and four others are interested in studying. Miss Tsai is a busy woman; she teaches this year in a large government school for young women, meeting two hundred of them daily; she has a large correspondence, and is constantly meeting women in her home; "beyond our farthest reach" God is working through her.

She has felt a special call to evangelistic work, and has said: "There is a vast amount of evangelistic work to be done; women to be trained, children to be taught, sick people to be comforted, sani-

tation to be improved, so that the people may be able to lead wholesome lives. So many educated girls are seeking places higher than they are fitted to fill. They are not content to fill those for which they are suited and where they are most needed."

Turning away quietly from many urgent calls to fill high positions of honor, Christina went last year with Miss Lee and a Biblewoman into the country villages, staying in one place six weeks, teaching and preaching to all who came, visiting three of our country stations, and having from many friends greetings along the way. Miss Lee writes of these weeks in the country: "Miss Tsai never failed to interest and hold the attention of the poorest country women; she has never failed to gain their confidence and love; she always made the message of the Cross as plain as possible; sometimes they thought she was a foreigner, and were always so glad to find that she too was a Chinese woman. Her sweet, winning manner, her gentle voice, her face so full of kindness, captivated all the people, and so she gave them the simple gospel message." In one place where the women are noted idol worshippers and the work had advanced but slowly she greatly pleased the people. From her story of her life in the country I give you some of her own words:

"Each time when I picked up my pen to tell you of my country work, the words would come, 'You little girl! how would you dare give a report to lay before the eyes of old and experienced missionaries?' One evening I went up to my place of rest and strength,—the prayer room,—where all was quiet, and when I had talked to my dear Lord, I opened my Bible and this message lay before my eyes: 'It is but an earthen vessel, but it lay so close to me; it is small but it is empty, and that is all it needs to be.' Then my heart was filled with peace and joy. My first country trip was to a village called Tien Wong Si with Miss Lee and the Biblewoman. We went by a small boat, and such a boat! full of holes and cracks. We had to bow our heads when we walked and there was just room to spread our bedding on the boards. We stopped to speak to the people in a friendly family named Dwen; later I have had tidings that the neighbors have heard through this family of the love of God. When I saw the wheelbarrow which was waiting for us, my heart was afraid, but I had to ride on it for there was no other means of travel available. Miss Lee walked until her shoes were decorated with mud, and her feet with blisters. I was always a poor walker, and timid in a crowd, but by walking a little more each day I found I could walk fifteen *li*."

I stood with her one evening in "the little prayer room," which is reached by a steep stone stairway, and looks away over the tile roofs of the great city—old with dark and terrible deeds—and we looked out into the sunset of an October evening falling so softly through the leaves into the round tower room. I heard something about her work, and her life, and her yearning over her people. And I thought of a little church in Virginia, about which I have read somewhere; how there was a broken window-pane above the chancel, where the ivy,

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Dr. Garritt, of Nanking, has also written of Miss Tsai: "She has the tact and educated manner of the higher classes. She has shown very admirable organizing ability and has a winning personality. She has stirred up the women of our congregations in and near Nanking to an unheard-of liberality in support of the pastor and other local church work, as well as to personal work on the part of very many of the women. She is now interesting them in home mission work, and a Chinese woman missionary has actually been sent to Hunan under the support of our women at Nanking. Miss Tsai was asked to accompany the party of personal workers who visited a dozen or more large cities in China at the time of Dr. Eddy's meetings last spring. Dr. Eddy and others of the party said not only that Miss Tsai was the best qualified for the kind of personal work they wished to have done, but she was the only one that they knew of available for such work."

growing in abundance all over the walls outside, had found a little open place, and had crept in, and covered the walls with a wave of exquisite green. "We find in the ivy a symbol of God's love, which is surrounding the hearts of men, always seeking an opening, always ready to enter and give itself for the refreshment of the world. But it must first find an entrance through the door of an open heart, through which it will pour itself, a living miracle!"

A Dramatic Contrast

EDWARD W. PERRY

HERE is a picture of the kind of feet one finds in China even now. Years ago they were the prevailing custom and they are still found in many parts of the country. If you double your finger under your palm and place the first knuckles down on the table with the thumb sticking out you have a counterpart of what takes place with a Chinese woman's toes when the feet are bound.

In the second picture you have "New China." Ten years ago it would have been impossible to see Chinese girls in foreign gymnasium costume doing physical culture "stunts" before the public.

The occasion of this last picture is a track meet of all the "Middle Schools" in Kiang Sii Province, held at Nanking last week. With more time and "space" at my command I could tell you of the other events, the ordinary college athletic events common to your eyes, the splendid Boy Scout Patrols and the games, but will you look carefully at the picture again?

In the background is North Pole Temple, an old Buddhist monastery, now in dilapidated condition. These games are being held under entirely Chinese auspices and incentive upon the grounds of the Government Teachers' College. Christian schools are not included. The head of this Teachers' College is a splendid Christian educator of the new China, holding a Ph.D. from an American university. These girls, though not allowed to compete for prizes, are probably from the Y. W. C. A. normal school in Shanghai.

Old China and New.

When in times of discouragement and weariness one is tempted to complain of the slow progress the Gospel is making in non-Christian lands, it is well to turn to such evidences as the above that we may refresh our courage, for it is due primarily to the example set by Christian institutions and Christian educators that China has in some measure thrown off the prejudices of centuries, and we know that a generation of men and women trained under these advantages will inevitably create a better China.

South Gate, Shanghai.

A SONNET OF NORTHFIELD

(Mrs. Woodford D.) Helen R. Anderson

The distant hills still gather light and shade;
The sparkling thread still winds through sunlit vales;
The meadow blossoms, as the daylight pales,
Are touched by glorious sunsets ere they fade.
O, Northfield of the pines! each hill and glade
Enthralls the novice with heroic tales
Of them who here saw all that life entails,
And seeing, chose world service, unafraid.

Each year young lives to wider service grow;
When forth they fare, the world leaps to the touch
Of those who learned to love their brethren so,
They gave their lives, and thought it not too much.
O, Northfield, through the years they come and go,
And life throughout the world looks up because of such!

School of the Presbyterian Prophets

We hear much in these days about *intensive training*. This is what was received by the body of new missionaries of our Church, assembled in New York from June fourth through June eleventh. Many of the unusually large number of new recruits, one hundred and twenty in all, were fresh from college and professional school habits. Their minds were still in the receptive stage, which made it easy for them to grasp and in some measure to assimilate the concentrated information and spiritual stimulus presented to them. An authority from the Methodist Church, addressing the Conference, made the statement that that Board was planning to follow the example of the Presbyterians and to hold next year a Conference along similar lines, but lasting for three weeks. One could but wonder how even the most vigorous could stand such concentrated mental application for that long a period.

During the first days of this year's sessions the furloughed missionaries from Siam, India and other tropical fields said that they felt completely at home in the intense, steaming heat. But later a refreshing drop in the temperature made conditions more agreeable even for them. The sessions were as usual in the Assembly Room of the Foreign Board; with the large groups of new and of furloughed missionaries, the official representation of the various Boards and the number of local friends and supporters of mission work who were in attendance more or less regularly, this room was inadequate in size when it came to the closing session and Communion service, at which the attendance always reaches its maximum. So on the morning of the eleventh, all gathered in the old First Presbyterian Church, not far away on Fifth Avenue, of which the pastor is now the venerated President of the Assembly's Board, the Rev. Dr. George Alexander. The cool, hushed shadows of the great church, under the soft lights of its old stained glass, seemed most appropriate to the atmosphere of that hour of solemn con-

SOME OF THE PRESBYTERIAN EXPEDITIONARY FORCE:

1. Miss Helen Dunn, China, Northwest.
2. Mrs. D. B. Van Dyck, Kiangan, New York.
3. Mrs. Paul A. Reichel, W. Siam, New York.
4. Miss Mary E. MacKubbin, Kiangan, Philadelphia.
5. Miss Hetta Alexander, N. India, N. Pacific.
6. Miss Lena May Wilson, Venezuela, Philadelphia.
7. Miss Mary D. Fine, Kiangan, Philadelphia.
8. Miss Sarah A. Flaniken, S. China, Philadelphia.
9. Mrs. Thos. Crocker, Colombia, Northwest.
10. Miss Harriet Stroh, Kiangan, Northwest.
11. Mrs. John E. Stevens, W. India, Northwest.
12. Mrs. E. J. Hendrix, W. India, Northwest.
13. Mrs. Herbert J. Strickler, N. India, Southwest.
14. Miss Alice C. Niederhauser, Mexico, Philadelphia.
15. Miss Anna R. Clark, N. India, Occidental.
16. Mrs. R. R. Murphy, Japan, New York.
17. Mrs. B. B. Bronson, N. Siam, Occidental.
18. Mrs. J. Christy Wilson, W. Persia, N. Pacific.
19. Mrs. Calvin E. Buswell, Shantung, Northwest.
20. Miss Georgia L. McKinney, W. Persia, Northwest.
21. Miss Carol Coman, Punjab, Occidental.
22. Mrs. R. I. McConnell, N. Siam, Philadelphia.
23. Miss Grace Wheeler, Kiangan, New York.
24. Miss Louise Chapin, Japan, Occidental.
25. Miss Virginia D. McGilliard, W. Africa, Philadelphia.
26. Mrs. A. W. Wolfe, E. Persia, Southwest.
27. Miss Margaret Winchester, N. China, New York.
28. Miss Sylvia Hurd, W. India, N. Pacific.
29. Miss Wilma Eustis, N. India, Northwest.
30. Mrs. John C. Bowman, Punjab, New York.
31. Mrs. W. C. Lamott, Japan, Occidental.
32. Mrs. F. J. Bouick, Chile, Philadelphia.
33. Miss Elizabeth Douglas, Punjab, Occidental.
34. Miss Hilda M. Tozier, E. Persia.
35. Mrs. Floyd Hamilton, Chosen, Philadelphia.
36. Mrs. Harold T. Wilson, Japan, Northwest.
37. Miss Margaret Mackenzie, Japan, N. Pacific.
38. Miss Lucia Hammond, W. Africa, Northwest.
39. Mrs. John P. Van Eaton, Chile, Northwest.
40. Miss Helen Gailey, Hunan, N. Pacific.
41. Miss Helen Black, Punjab, Philadelphia.
42. Miss Harriet A. Downs, N. India, Northwest.
43. Mrs. Robert L. Steiner, East Persia, Philadelphia.

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secration when the young Crusaders bow for their final accolade.

Though there is necessarily a certain similarity in the topics presented from year to year at these Conferences, yet most of those who speak each year have such fertility of mind that they present the same topic with entire freshness and up-to-date vigor. Each year one marvels afresh at the resourcefulness of our gifted Secretaries, as day after day they bring masterly addresses, each one of which might well be *the* feature of the Conference. The addresses of Dr. Speer on *The Missionary Message for the New Day* and on *The Non-Christian Religions;* of Dr. Brown on *The Missionary's Relations to Governments* and on *Unity and Co-operation;* of Dr. Halsey on *The Spiritual Equipment of the Missionary* and on *The Finished Task,* were of the deepest significance and value, and could not fail profoundly to impress the new forces. This year Dr. White was absent on his official tour in the East. All the other Secretaries and Associate Secretaries were present, and took some part in the proceedings. Miss Hodge presided at one morning's session, and at another spoke of the organization and responsibility of the Woman's Boards. Mr. Day made the administration of the treasury not only an instructive but a vital and interesting theme. Other notable addresses were made by Prof. D. J. Fleming, Dr. Simon Flexner, Rev.

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Drs. William P. Merrill, W. I. Chamberlain of the Reformed Board, J. A. Eakin, J. E. Williams, H. E. Fosdick, and Mr. N. R. Best, Editor of *The Continent,* who spoke on *The Missionary's Intellectual Equipment.* One of the real inspirations of the Conference is the singing, the enthusiasm and devotion of many consecrated hearts seems to spring forth as this volume of fresh, trained voices rises in the fine hymns chosen for their expression. They were led vocally by Miss Grace Wheeler and in notably excellent accompaniment by Miss Mary D. Fine.

It is regretted that among the new women missionaries there are no doctors, although there is great need for them; there are, however, several trained nurses. Some of the furloughed missionaries in attendance were Misses Smith of Japan, Minor of India, Bartholomew of the Philippines, Ellinwood of Siam, Frame and Dr. Leonard of China, Morrow of Colombia; Mmes. McGaw of India, Muller of Persia, Boyd of China; Messrs. Speers of India, Crothers of Chosen, Winter, Cochran, Williams and Dr. Dobson of China, Johnston of Africa, the Eakins of Siam, the Lehmans of Africa, Dr. and Mrs. Hayes of China, etc. The contact of these experienced missionaries with the plastic, raw material of the new recruits is of priceless value to the latter. During the days of that contact, of intimate acquaintance with the administration of mission affairs from headquarters, and of close personal relation with the men and women under whose guidance and backed by whose support they go out, each one of the recruits becomes not just an individual "new missionary," but an integral part of the entire force.

We give a few gleanings here and there, typical of the full harvest of inspiring utterances. We make no quotations from Mrs. Eakin's address on *The Missionary Wife* and Miss Ellinwood's on *The Single Woman Missionary,* as we hope later to have these written out in full for our readers.

DR. BROWN: It is easy to say that the missionary should have no relation with politics. But when we look at Chosen, Japan, China, Africa, Syria, Persia, we realize that this is now impossible. His office is spiritual, not temporal, yet his work is so vast and varied, it touches life at so many different points that it is impossible to sever it entirely from government relations. There are about eight million Christians in foreign lands who have as citizens their own Government relations. The missionary is an American citizen, he does not forfeit that relation, his Government has treaties with the countries to which he goes. Consular and diplomatic officials are responsible for you and have authority over you. In some countries the missionary is the only American citizen ever seen. It is the consul's business to take care of you; you should call upon him, pay your respects, register yourself and your business, show all possible respect and obedience. The day has practically passed of the ignorant and boorish consul, the protests of respected missionaries have had much to do with its passing. You are amenable to the laws of the country to which you go. If you disapprove of them it is not for you to alter them. Nothing could have been worse than conditions under Rome during the time of Christ, yet He started no revolution. He said, "Render unto Cæsar the things that are Cæsar's." Give your Consul information, not advice. His reports to the Government about you are of the utmost importance, not only to you, but to our work. Never ask for help unless absolutely necessary, then only through the Mission. It was the taunt of Salisbury that the gunboat had to follow the missionary. Do not make this true. Make no claim for indemnity without authority of the whole Mission and of the Board. If you stay at your post after the Consul has advised you to leave, it is at your own risk. When missionaries chose to stay after the Boxer revolution the British Admiral took off his cap and said, "Your courage is magnificent, the Victoria Cross has been given for less!" But then his responsibility for them ceased. The national feelings of other countries are even stronger than your own. Japan and China distrust you as California does them. You must keep clear of revolution even when your sympathies are with a helpless people. . . . Christ's desire for his people was "that they all may be one that the world may believe." Although the great denominations are historically justified, each one having borne witness to one phase of the truth, these truths are now common property, denominational lines are rapidly dissolving at home, even more on the field. The foes of truth are so formidable that all must unite against them. A divided Church can never save the world. DR. SPEER: The first missionaries went out knowing nothing of what mental contact they could find. They had to make the very words as well as to find homes, helpers, etc. But they broke the way for us intellectually and spiritually, though that contact is difficult enough even now. It is necessary to study constantly the *best* methods of making Christ known. Experienced missionaries say that much of the preaching is positively detrimental. But Christ's Gospel is meant for heathen souls. We must preach, first, that

there is a living God; second, that He sent Christ as the Saviour of the world; third, Christ as the resurrection; fourth, moral self-control and purity. The resurrection is the only doctrine that has no analogue in any other religion. There are plenty of incarnations, renunciation is not uncommon, but there is no resurrection even of the founder of the religion. It can not be made too conspicuous that Christ was not just a preacher and an example of moral teaching and purity—His power and divinity were manifested by *His rising from the dead.* But purity and philanthropy are indissolubly linked with Christianity, our lives in non-Christian lands preach far more than our lips can say. Dr. Chamberlain: History knows little of revivals of moral living apart from some new religious impulse. The motive power is always supplied by someone who has had communion with the unseen. As Dr. Jowett has said, "The great underlying principles of civilization all started in Bethlehem, they are unchanged by the War—love of freedom, law of moral retribution, indestructibility of truth, power of love, the sovereignty of God. There is no tribal God, if He is God for ourselves He is God for every man. God helping us we will help Him to heal the open sore of the world. Dr. Merrill: While Edison's laboratory was burning he was quietly drawing plans for the building of a new one. So while this world is still smouldering God is making his plans for the new world. The ignorant conception of a missionary is as antiquated and absurd as the conception of a minister of the Gospel which you may find in any copy of *Life,* with a high hat, frock coat and baggy umbrella. It portrays the missionary as attired in this preposterous fashion, reading the Bible under a palm tree to a group of conventional and mythical cannibals, usually with a pot over a fire in the background. Some Christian people are almost as ignorant as this. They do not realize that while God does a great deal through bold men He has never done much through wild men. The reflex influence of foreign missions has become a threadbare phrase, but only true phrases become threadbare. More than has been understood have missions had to do with the birth and growth of the spirit of international brotherhood. The gates of the City open on all four sides, its citizens come from all countries. Christianity first gave women their rights. The missionary works at home as well as abroad, his influence is potent for church unity. Remember that you go as ambassadors of the most potent Name the world has ever known. Mr. Schell: The Home Department of the Board stands between you and the 1,600,000 Presbyterians at home, helping them to see, to know and to give. We have to keep the foreign mission problem before every individual man, woman and child. If we could make the vast resources of the Presbyterian Church available we could move the world. Mr. Day: On one occasion Dr. Halsey said he wouldn't manage the Treasurer's office for anything in the world. Neither would we! Many problems meet us, but we use the canned experience of eighty-two years. We have to be strict. We are under the white light of scrutiny of General Assembly and of the whole Church. If one missionary wastes ten dollars it isn't much, if a thousand missionaries each wastes ten dollars, it is a lot. In this and in fifteen foreign countries the Board's credit is unassailable. It can borrow when necessary a quarter of a million with no other security than its note; in a Yokohama bank the cashier handed me a large amount of money simply on presentation of my card as Treasurer of the Presbyterian Board. Missionaries must each conform to rigid financial standards, must not go out in debt or run into debt. Record every expenditure immediately. It builds moral fibre to be rigidly careful in expenditures and accounts. Dr. Griswold: You must develop leaders even though that means that you can not always lead yourself. The wave of democratic feeling is now in the East also. You must not have feeling of conscious superiority. The native Christian will want to lead, you must be ready to efface yourself and delegate authority to him as far as possible. They have small spirit of co-operation, must learn principles of self-government. They scrutinize you with minute observation. In every habit of your life keep yourself above suspicion or the possibility of rumor. Dr. Dobson: No one else can do the doctor's work, the doctor is called on to do any kind of work. Medical help is for most alien people the best proof of Christianity. Be yourself, keep a cheerful outlook, no matter what difficult conditions you meet. The psychic cases demand your utmost skill. But if a Chinaman is your friend he is a friend forever. Keep up on medical literature, don't go to seed. You must be the sanitary officer of your whole station. Watch the health and habits of the missionaries. Let nothing distract you from the study of the vernacular. I was pleased when a Chinaman cursed me roundly in the vernacular, and when I had to convince a blind man that I was the foreign doctor, because this showed me that I spoke as they did. Give distinct thanks to God for any success. Mr. Winter: Must have team work between doctor, teacher and preacher. In some dealings it is a distinct ad-

THE MISSIONARY'S AIM

Sarah Crane

To count no task too trivial,
  No burden over great,
That may bring honor to God's name,
  This side of Heaven's Gate:
To enter to His house, as one
  Whose spirit longs to know
The fellowship of those who watch,
  And wait for Him below.

To go with calm and smiling face,
  Among my fellow men,
With seeing eyes, alert and keen,
  For sin and sorrow,—then
To lift my heart in silent prayer,
  For strength and grace to say
Some word that Jesus might have said,
  Had he passed by that way.

vantage not to be known as a preacher. MR. FARMER (M. E.): You must know how to work with others besides your own Mission. In the Philippines the Evangelical Union includes all Christians except the Episcopalians. Do not go out feeling that you know it all. Knuckle down and *get the language,* don't be satisfied to half know it. DR. FLEXNER: I did not know much about missionaries until I went out to China for the Rockefeller Research in 1916. I was then quickly and thoroughly converted to appreciation and admiration of them and of their medical work in China. You can not afford to disregard the fact that you have physical bodies, to ignore them makes you inefficient instruments. You must conduct yourselves and teach others so that the ravages of disease may be minimized; you must circumvent superstition, your own as well as that of others. We all have some. I have never been able to rid myself of all of mine. You see, most of us have grown up from childhood, very few of us are born adults! Even among the medical profession there are still some strange notions about the transmission of disease. There are certain fixed laws about which you must inform yourselves and others. MRS. BOYD: Don't expect to acquire the Chi-

(*Concluded on p.* 186)

The Place of Prayer in the Missionary's Spiritual Equipment

WE HAVE *the privilege of giving to our readers the closing paragraph of the Rev. A. W. Halsey's address at the June Conference on* The Spiritual Equipment of the Missionary.

SPIRITUAL LIFE, like all life, involves a struggle. The Rev. W. F. Horton, of London, at the British Student Volunteer Conference in 1900, said: "I believe it is an absolutely unfailing fact that the great missionaries have been great athletes in prayer." Great athletes in prayer! Dr. Lemuel Barnes, in his leaflet, *Prayer and the Beginning of Modern Missions,* after tracing the rise of the Jesuit, the Moravian, the Baptist, and the Puritan Missionary Movements, declares, "And these all found their sources in a deep abiding spirit of prayer."

David Brainerd at the early morning hour hurried to the silent woods to pray for the day's strength. When the children of Adoniram Judson heard the somewhat heavy, quick, but measured tread of their father in the room overhead (his own room), they said, "Papa is praying." "Live a life of prayer," was Carey's admonition to his son. Carey himself, an intellectual prodigy, who knew thirty-five languages, found his real power in the prayer life.

Of William Barnes, the great Chinese missionary, it is said, "He spoke Chinese, wrote Chinese, read Chinese, heard Chinese, prayed Chinese." Far into the night his voice could be heard repeating in prayer, in broken accents, that strange tongue which for Christ's sake he had determined with as little delay as possible to make his own. Gilmore wrote, "I have once or twice lately felt a *melting meekness* in the name of Jesus as I spoke to Him about my trouble."

Mackay of Formosa prayed God that his first convert might be an intelligent active, alert *young* man. His prayer was answered. David Livingstone in his hut at Ilala is the most pathetic and inspiring prayer figure in all missionary annals. Mary Slessor wrote to a friend in Dundee, Scotland, from the African jungle, "My life is one long daily, hourly record of *answered prayer.*"

And in the very latest volume on my table on Africa, another great woman, though the very opposite in life and work to Mary Slessor, Catherine Forsyth of Fingoland, now in her old age sojourning in Scotland, writes, "My life has been lived in an atmosphere of prayer." Yet for thirty years she remained in Fingoland, Southeastern Africa, never took a vacation, surrounded by crass heathenism, her work almost entirely with base men and women. She *made* the atmosphere and its was spiritual because it was saturated with prayer!

THE MASTERY OF THE FAR EAST. By Arthur Judson Brown. Charles Scribner's Sons. New York. 671 pp., illustrated. Price, $6.

In the Cabinet of our Assembly's Board Dr. Brown has the portfolio which includes the Missions of North and South China, Colombia and Venezuela, Siam, the Philippines and Chosen. When one

considers the great number of individuals and mission stations linked to his intimate touch, the countless details to which his attention is necessary, and the many far-reaching interests in which he is a strong factor, one marvels how Dr. Brown could find the time and the mental leisure necessary to the production of this truly monumental work. But in examining it one sees on every page the demonstration that the difficulties of his life-work have formed the best possible equipment for this production.

Dr. Brown's acquaintance with the East of which he writes has not been merely one of book knowledge and second hand study. He has had the advantages of the results of close observation by the keen, highly trained minds of the steadily advancing force of missionaries responsible to him, with whom he is in constant correspondence and in personal touch on their furloughs; of inside intercourse with the diplomatic representatives of our Government at home and abroad; and of official tours through even the most remote parts of the fields under his care. When there is added the author's own personal equipment of literary skill, humor, scholarship, and special ability in analyzing the complex oriental and occidental inter-relations, the result is a compendium of authoritative information and deduction.

We wish that it were possible to give space to a review of Dr. Brown's book, to dwell upon its historical sketches of the Eastern countries; its entertaining accounts of customs, habits, modes of travel, and of medical treatment; its analysis of religious and of spiritual needs; its copious and illuminating illustration; and above all, upon its studies of the psychology of the nations which are now striving intensely for that mastery of the Far East. Is Korea always to be the football of Russia, China or Japan? What about this revolution in that country? What is evolving below the surface in China? What is the real spirit and purpose of Japan? How often among thinking people we hear these questions asked. To know the answers becomes every year increasingly vital to our own country, and a brilliant light on the dark spots may be obtained in the clear thought of this volume. It can not be too highly recommended to our readers, many of whom are real students of mission problems, both for their own and for their town and auxiliary libraries.

E. E.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At San Francisco, May—Miss Margaret C. McCord, from S. Siam. Address, Care Mr. William E. McCord, 3906 Cottage Ave., Baltimore, Md.

At San Francisco, May 22—Rev. Dr. and Mrs. Hugh Taylor, from N. Siam. Address, Parkville, Mo.

At Vancouver, May 25—Miss Margo L. Lewis, from Chosen. Address, 698 Ashland Ave., St. Paul, Minn.

At New York, June 2—Rev. James M. Henry, from S. China. Address, Union Theological Seminary, New York City.

At New York, June 28—Rev. and Mrs. A. F. McClements, from Brazil. Address, 1529 Steuben St., Utica, N. Y.

DEPARTURES:

From San Francisco, April 10—Miss Ruth Brack, returning to, and Miss Frances Abernethy to join the Shantung Mission.

From New York, June 5—Rev. and Mrs. W. C. Chapman, returning to Hunan.

From New York, June 17—Mr. and Mrs. T. L. Nelson, to join the Colombia Mission.

From New York, June 21—Dr. and Mrs. W. S. Lehman, Mrs. Sarah S. Dager, Mrs. L. B. Good, returning to W. Africa.

From New York, June 24—Rev. and Mrs. J. P. Van Eaton, to join the Chile Mission.

From San Francisco, June 28—Miss Alice J. Ellinwood, returning to S. Siam.

MARRIAGES:

October 28, 1918—Rev. L. S. Hanna and Miss Hazel Brunner, of the N. Siam Mission.

At Peking, June 10—Mr. S. Moore Gordon and Miss Jessie I. Winchester, of the N. China Mission.

RESIGNATION:

Miss Neva I. Charles, of the S. China Mission. Appointed 1918.

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India Leaflets previously reviewed, but still well worth while are:

India Royalty Favors Missions - 4 cts.
By Herma N. Clark.

India's Women Are Finding Themselves, 3 cts.
By A. Estelle Paddock.

Girlhood Days in India - - - 3 cts.
By Jean Mateer Beeman.

The Story of Ganesh the Leper - 2 cts.
By Mrs. R. C. Richardson.

The Gospel of the Plow in India - 3 cts.
By Prof. Sam Higginbottom.

As It Is Today in India - - - 3 cts.
By Elizabeth Cole Fleming.

The next *Then and Now Series* will be a new leaflet on India.

The year is to be rich in PROGRAMS.

The Foreign Mission Boards expect to supply Series VIII for Auxiliaries.

The General Council plans to furnish a set for Home and Foreign Societies prepared by Mrs. D. E. Waid.

The Jubilee Committees of the Foreign Boards are preparing special programs for Jubilee meetings.

Watch your Board for new JUBILEE LITERATURE.

There is a new descriptive leaflet for the Department for Associate Members.

The year's outlook must include a place for WOMAN'S WORK.

Over Sea and Land interests children. This Jubilee year every child should have it.

An interesting book touching medical missions, though entertaining from any point of view, is composed of several Chinese stories written by Miss Jean Carter Cochran and published under the title, *Foreign Magic,* $1.50. The title is typical of the direct and forcible style. It is not an account of the missionaries' work, but tales of real Chinese men and women who have been touched directly or indirectly by their subtle influence. You are not advised to read this book for the purpose of acquiring information, but to enjoy yourself. You cannot read it, however, without knowing something more about the native Christians and their trials, and more about the daily problems of the missionaries. Lend it to those uninterested in missions. Use it as a gift.

WHEN TO BEGIN USING MISSIONARY LITERATURE (from a private letter): "Last week my little daughter was listening to the reading of *Mook,* the story of the little blind beggar boy who was 'given a chance' in the mission school. Later she came to me and said very shyly, 'Mother, I don't know whether it is silly, or whether you would let me, but couldn't I send all my money to China to help those children?' She had earned her money by doing odd jobs and getting 'excellent' in her school reports. Yes, indeed, you may,' I said. 'I am sure your money will help.' So here it is, and I hope other hearts will be touched as was our little girl's."

(*Concluded from p.* 184)

nese language in a year. Work away steadily on it for twenty years, then you won't get mental indigestion. Be perfectly honest, call things by their right names. A child said, "Mother, when it's you, it's nerves; when it's me it's cross!" Don't allow yourself to be quarreled with. Remember, "No man can possess power to annoy me unless I give it to him." MISS SARAH C. SMITH: I have found that when I looked down not up, back not forward, I was always depressed. When I was two hundred miles from any other foreigner for a long time I was never alarmed. No one could have cared for me more beautifully than the God whom I serve. MISS BARTHOLOMEW: Be absolutely genuine, there is nothing that you do or think that is not known, the smallest subterfuge is seen through. Love the people among whom you work, they know whether the love is genuine or assumed. Be ready to fit in anywhere, do anything that needs to be done. Don't be too careful about getting notice or credit. MR. CROTHERS: Put responsibility on the new Christians; never do anything yourself that you can get one of them to do; they are willing to do anything they see you do; help them to learn in manual and religious things to be fellow workers; let them administer the money they give, you take charge of that sent from the United States. MISS MORROW: Much that we hear about the Orient is true of Latin America, you must really love the children to reach them and their parents. We have no vacation resort near us, but the invitations to visit in homes give us better opportunities than the school. Don't be too much discouraged if the new converts are slow to confess Christ. They are cut off from social and lucrative opportunities when they are known to be Protestants. MRS. MULLER: Language study dampens the enthusiasm of the most enthusiastic, but keep at it. While you are most dumb you will find that your smile, your way of speaking preach. DR. LEHMAN: What brings people to Christ here will do so in Africa, not condescension, but true sympathy and affection.

HOME DEPARTMENT

A National Woman's Board of Foreign Missions

STATEMENT FROM CENTRAL COMMITTEE OF THE WOMAN'S BOARDS OF FOREIGN MISSIONS

THE SIX WOMAN'S BOARDS OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. will celebrate their Golden Jubilee of fifty years of service for Foreign Missions in 1920. From small beginnings the Woman's Boards have developed a large and efficient organization of the women of the Church, as well as of the young people and children, which has associated with it eight hundred and twelve missionaries and which contributes to the support of one hundred and sixty-six different mission stations, their combined contributions last year amounting to $719,819.95.

These Boards are united in program and policy by a Central Committee having an Executive Committee, with monthly meetings in or near New York City, and having the services of a salaried Executive Secretary.

With continued growth and participation in large advance movements in the Presbyterian Church and in the Church at large, the Woman's Boards have felt that greater unification of power and of action was necessary. With the hope of achieving such unification, the following recommendation was brought to Central Committee at its meeting on May 15th, 1919:—"That the six Woman's Boards of Foreign Missions be united in one National Board, with headquarters in New York."

This recommendation was adopted by the Committee with the understanding that while the union could not be consummated immediately, a Committee appointed by the Boards would at once proceed to prepare plans for unification to be submitted to the Boards for their consideration,—*the Boards continuing their work in the meantime according to the methods now pursued.*

(Mrs. W. E.) Alma O. Waters,
Chairman.

BIENNIAL ASSEMBLY OF THE SOUTHWEST BOARD

THE WOMAN'S BOARD OF FOREIGN MISSIONS OF THE SOUTHWEST met in the Union M. E. Church, St. Louis, on May seventeenth, the President, Mrs. W. H. Bissland, presiding. A fitting message for the beginning of such a day was inspiringly told by Mrs. William Burg, who took as her theme the old, old text, yet ever new, "Go Forward!" It was deeply regrettable that the honorary president, Mrs. C. R. Hopkins, was unable to be present.

Mrs. H. S. Brookes, Recording Secretary, reported the last two years' work as varied, and a very trying period for missionaries on the field, who never knew how soon their life work would be ended. The *personnel* of the Board was also necessarily changed many times, but at all times it was loyally supported by its constituents. However, despite hardships and disappointments caused chiefly by war conditions, the Board closed its work with praise and thanksgiving. No minor notes were struck in reports from the Home Base brought by the Synodical Presidents, but rather notes of encouragement, showing marvelous advancement in every line of work. Beautiful music was rendered by Park College Glee Club.

The ten secretaries of the Board showed exceedingly gratifying conditions existing over the territory. While adverse circumstances kept some from reaching their ideals, others passed the mark, thereby keeping the balance.

The excellent report of the Treasurer, Mrs. B. F. Edwards, was read and adopted. A message from the Field Secretary, Mrs. S. L. Lindsay, told of every department of the work being lifted up by gifts of gold, gifts of service and gifts of love.

Mrs. George B. Cummings and Mrs. C. A. Rosebrough gave graphic accounts and incidents of the missionaries and their work in the foreign field.

Ideals reached and ideals yet to be attained were interestingly told of by Mrs. G. D. Barnes, Jubilee Key Woman of the Southwest, assisted by the five Synodical Key Women, who spoke of their respective states, when "Our Jubilee" was presented, showing the possibilities of growth in every church fostering

the Jubilee movement. With Mrs. Duncan Brown presiding, the Nominating Committee's report was read and adopted and the election of officers followed. It was a pleasure to note that in almost every instance the present incumbent was re-elected to her office.

In closing, Mrs. Bissland thanked the women on behalf of herself and the Board for their confidence and trust during the past and promised their utmost in meeting the hearts' desires in the coming year. She left to the women a message from the King, "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest." Mrs. William E. Waters offered the closing prayer.

(*Mrs. J. C.*) *Josephine T. Reed.*

DALLAS, TEXAS.

FOREIGN MAGIC. By Jean Carter Cochran. Missionary Education Movement. Price, $1.50. Readers of WOMAN'S WORK need no introduction to Miss Cochran. Stories from her graceful pen have appeared in our pages from time to time and one of these, *How Betty Saved the Kiddies,* is included in this pretty volume. Miss Cochran is a sister of Dr. Samuel and the Rev. J. B. Cochran, of the Kiangan Mission, and it was during visits to them that she made the studies of individual, typical Chinese which are embodied in these very natural and interesting stories. The incidents in several of them are connected with life in a mission hospital, these show the reaction of the Chinese mind to the "foreign magic" of the trained mission nurse and doctor. They throw, too, an illuminating side-light on the life of the low class Chinese woman, burdened physically and starved mentally and spiritually. The book is planned for use in connection with the textbook, *A Crusade of Compassion,* and while the stories are entertaining and amusing, there is in them a deep undertone of comprehending sympathy, an understanding of the real need of Christian compassion. The book is attractively bound in the usual Chinese yellow, but would be improved typographically if printed on a better quality of paper.

E. E.

AT THE ANNUAL MEETING of the auxiliary in Patterson, N. Y., everyone listened to the report of the Treasurer, Miss Grace T. Akin, because she took the trouble to give it in an unexpected way. She had a large map showing the four continents, with red ink lines radiating from Patterson to the different points at home and abroad to which the money was sent. Then she threw the statistics into verses, from which we give some selections:

Another year has passed away,
With big demands upon each day;
And we have learned to save and give,
A world of suffering to relieve.
But well we know, in war or peace,
The work for missions must not cease.

So month by month we did our part,
And brought our gifts with grateful heart,
One hundred seventy and eight
In dollars; now let me relate
The places where this money went,
The needs for which our gifts were sent.

* * * * *

We travel far across the seas
In answer to Korea's pleas;
Korea—where we often feel
The converts shame us by their zeal!

We go to China, for they say
Her struggling millions look this way.
Our veteran worker in Japan
Is doing all the good she can;
But that she may do more, she asks
Pay for a helper in her tasks.

Another country, too, must share
Our thoughts, our interest, and our prayer:
In Africa the black men say,
"Teach us to walk this 'Jesus-Way'!"
And if we go not by their side,
We must at least send them a guide!

Thus, many people, here and there,
Have shared our lives, and shall we dare
Withhold our hands, as still they plead,
Our eyes now opened to their need?
Nay, let us rather give the more
In this "New Era" at our door!

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Regular meetings of the Society discontinued until September 16th.

OUR RECEIPTS for regular work for the fiscal year closing March 15, 1919, were $257,603.85. This year, the second of the War Emergency Fund, brought in $31,302.67. We start the Jubilee Fund with receipts of $18,137.26.

THE FOLLOWING ASSOCIATE MISSIONARIES were adopted at Directors' meeting: Mrs. Frank J. Bouick, to go to Chile; Miss Lillian L. Williams, fiancée of Mr. G. C. Beanland, to go to West Africa; Miss Mary E. Totten, fiancée of Mr. D. A. Irwin, to go to China. We had the very great pleasure of having with us Mrs. W. E. Lewis, former President of the Presbyterial Society of Cincinnati, and Miss Lena May Wilson, one of our new missionaries, who is going to Caracas.

MISS CLYDE BARTHOLOMEW, Principal of Ellinwood School for Girls, Manila, and Mrs. Amelia Cavan, one of their native teachers who has come to this country for a year of Bible study in New York, were with us at prayer-meeting. Miss Bartholomew spoke of the special lines along which they were training their girls: as deaconesses, teachers for open Sunday-school work in the villages, good wives and Christian home-makers. She spoke of music, especially singing, having a great value in the work. Mrs. Cavan played and sang very sweetly one of their favorite hymns. We were glad to have Miss Mabel L. Lee, of Nanking, a missionary of the New York Board, with us.

THE RESIGNATION of Miss Blanche B. Bonine, to take place at the close of the fiscal year, was

accepted with sincere regret. Her eight years of mission work for Mexico was fittingly terminated by the splendid success of the "Turner-Hodge" School for girls at Merida, Yucatan. On April second Miss Bonine was married to Dr. N. B. Breckenridge, of Merida, where for the present she will reside.

THE Y. W. MISSIONARY BULLETIN should be in the hands of every member of our Y. W. Societies, as it contains letters from their own missionaries, also news from headquarters and from other societies. The brief period available at their meetings scarcely allows scope for its adequate use. A subscription price of ten cents for the three numbers issued each year has been decided upon. We hope that our girls and young women will desire to be enrolled on the subscription list and will send their names, addresses and remittance to 501 Witherspoon Building at an early date.

BY THIS TIME the Annual Report is in the hands of presbyterial officers and the presidents of the local societies. It is hoped that this informing and interesting pamphlet will be regarded as a trust for your society. Study it. Make yourself familiar with the names of the Directors and Secretaries as well as with the missionaries, so that when any of them visit your society you can welcome them as friends. If by some mischance the Report comes to one who has resigned please *pass it on to your successor.*

IT WAS with regret that the resignation of Miss Boyle as Office Secretary was accepted, but we are glad that she will continue to display our wares in The Book Stall of WOMAN'S WORK.

From Chicago

Meetings at Room 48, 17 North State Street, every Friday at 10 a. m. Visitors welcome.

WHITE CROSS sewing, as an auxiliary to the Missionary Society, is in progress, for overseas hospitals and for refugee garments. The plan is to have in each society a local committee with a secretary, who shall correspond with the White Cross Board Secretary, to insure information and uniformity of plans. There is great need for surgical gowns and bandages, for bed-linen and patients' clothing in our 175 hospitals and dispensaries. (See Harriet Allyn's leaflet.) There is a need also for garments for refugee children in Persia and Syria. (Patterns and directions may be secured from our Board Headquarters.) Societies should not spend missionary nor Jubilee funds for this purpose, but have a special fund from entertainments or gifts as for Red Cross work. All ladies in the community, whether members of the missionary society or not, may join in this work. See that packing of goods for shipping is done according to orders received from Headquarters. Further information will be sent upon application.

SEND to your Board Headquarters for literature about Summer Schools and for reports of schools already held. This information will be most valuable for your use in your own local society. The new Mission-Study books for the year have been taught and discussed at these schools. Send for study-books.

THE PROBABILITY of union of the six Woman's Boards brings up many problems for our thought, discussion and plans. It will take a full year to complete plans, so there will be no change in our working basis for this year. Ample notification will be given to all societies where any change must be made.

SINCE our last meeting Mrs. C. E. Bradt and Mrs. W. W. Johnstone have presided at our regular Friday morning meetings. We have had many visitors, among them one of our candidates, Miss Effie Froese. She is under appointment to go to Paotingfu, China, and is anxiously awaiting the time of sailing. Mrs. E. T. Allen, of Urumia, Persia, told us of the trying war conditions in Persia, and gave a thrilling account of sufferings entailed. Reports from General Assembly and the missionary meetings there were given by Mrs. O. R. Williamson, Mrs. C. B. McAfee and Mrs. T. E. D. Bradley, also the meetings in the interest of the Interchurch World Movement

MRS. MCAFEE gave a very full account of the work of the Field Department for the year. The literature was prepared in July and August by Mrs. Silverthorne, and the department enlarged in September by the addition of Mrs. Mary Doolittle to the staff. A Jubilee Setting-up Conference was held in Chicago on September 16-18, and was followed by Synodical Conferences. Several Board members, including Mmes. Williamson, McAfee, Coy, Craig and Rumsey, and four missionaries, Miss York, Mr. Haymaker, Mr. Allison and Mr. Donaldson, with our three field secretaries, rendered good assistance in the enlistment campaign. About one-fifth of the societies have joined in the campaign. About twelve synodical, seventy-six presbyterial and 1,023 local Jubilee secretaries have been secured and an extensive correspondence carried on with them. 322,250 pieces of Jubilee literature have been prepared. Some readjustment was necessary on account of the plans for Jubilee and New Era Movements coming at the same time.

SCHEDULES of appointments for the three field secretaries are in the office and are available to any one wishing information about them. The list is too long for printing in this column.

From New York

Meetings discontinued until October. Room 818, 156 Fifth Avenue, will be open during business hours throughout the summer.

WITH THE coming of June, the women of the New York Board experience one of the greatest benefits of being at the headquarters of the Assembly's Board, for they have the opportunity of meeting many of the missionaries, who come to New York to attend the Annual Conference. The reception given by the Board women on June 4th was attended by eighty outgoing and thirty-four furloughed missionaries and sixteen members of the Board. It was indeed a privilege for those at the Home Base to meet so many of the "Overseas Force," and in some cases, personal acquaintance was made with missionaries, whose names and work had long been familiar, while in others, acquaintances begun during former furloughs were renewed.

THE YOUNG PEOPLE'S evening on Friday, June 6th, was a great success, for ninety-nine delegates from Young People's organizations

of New York and the vicinity came to meet the missionaries and to hear messages from two who were home on furlough, and from four, who, going out for the first time, gave the reasons which led them to volunteer. A witness to the result of Foreign Missions was furnished in the person of Mrs. Emelia Cavan, a winsome young woman and a graduate of Ellinwood School, Manila, who wore native costume and sang a solo with much expression. At the close of the meeting, missionaries and delegates had an opportunity to meet and get acquainted. The delegates came from the following Presbyteries: Jersey City, 17; Morris and Orange, 10; Newark, 9; Brooklyn, 32; Nassau, 1; New York, 6; Westchester, 24, and the missionary speakers represented Japan, Siam, China, Africa and Persia.

NEW YORK BOARD MISSIONARIES, going to the field and appointed since the last annual Conference: *China*—Mrs. D. B. Van Dyke, Mrs. G. E. Partch, Mrs. H. Clemons, Mrs. S. M. Gordon, Mrs. M. A. V. Hogan, Miss G. L. Wheeler, Miss G. Gowans (special), Miss G. Hughes, Miss H. Stroh, Miss L. Sargent, Miss C. E. Taber. *India*—Miss B. Byerley, Miss M. Williams, Miss A. Fairbank (transferred), Miss A. Coles. *Japan*—Miss G. Curtis, Miss M. Fleming. *Chosen*—Mrs. J. S. Owens (affiliated). *Persia*—Miss G. Taillie, Miss H. M. Tozier. *Syria*—Mrs. R. C. Byerley.

PLANS are being made to continue the work in surgical dressings and hospital supplies, etc., so wonderfully developed during the war, for the benefit of hospitals on the mission field and for orphans in Syria and Persia. Lately a box valued at $224 containing surgical dressings, soap, dolls, etc., was received from Brick Church, Rochester.

GOOD NEWS comes from the Jubilee Representative of Hudson, who writes: "I certainly hope to show good results in my presbytery through my Jubilee representatives. I find all societies I visit ready for work and with a new and bigger spirit." What is the outlook for the Jubilee in the other societies of our Board?

PRESBYTERIAL SOCIETIES desiring speakers for Fall meetings should write to Miss Lauribel Hart, General Secretary, Room 927.

From St. Louis

Meetings every first and third Tuesday in the month. Visitors welcome. Room 707, 816 Olive Street, Odd Fellows' Building.

JUNE was not a busy month at Headquarters. The Committee on Centralization was formed and Central Committee business was reported. There were no missionary letters, an unusual thing for us.

SPEAKING of letters, reminds us of a bundle of old letters which rolled from a closet shelf who forgot for a while everything else. One recently in rather a belated season of housecleaning. They were interesting to the finder, brought to mind one of our earliest and most capable secretaries, who left us at eighty. She was the one who frequently urged upon those who were going as our representatives to presbyterial or synodical meetings to "be sure to take a full spoon: better stay at home than not to take something worth while." Another letter brought back to us the frequent word of a popular little woman, "Don't omit flowers while we are here to enjoy them; give us loving, gentle, forgiving words, if need be, kind thoughts and deeds; don't wait until the coffin-lid lies between us and the flowers." Still another, who confessed to a naturally quick temper, loved, and still loves, to tell us how Will Carleton had amost cured her propensity for a hasty word: "Thoughts unexpressed may sometimes fall back dead; but God Himself can't kill them when they're said." Let us commit them to memory, for they are golden words.

DO YOU remember one who became our president, who was signally beautiful in prayer, and how she often, so often, began, "Blessed Holy Spirit! teach us to pray as we should!" and then took us into the very presence of the Father, whether we had been in the mood or not? And here is a word from a wee bit of a woman who still loves and prays and watches. It was written when the cholera was raging in the Punjab, and our dear Carrie Clark and others dear to her were in peril: "It behooves us to watch for our missionaries as well as to pray. Would you not think it wise to read the 91st Psalm, turning it into a petition for her and hers? I told her that was what I was doing for her privately, but Paul begs so in his letters for united prayer on his behalf, I feel constrained to follow his example for our missionaries in this, their time of peril from the pestilence that walketh in darkness."

JUST ONE MORE: "The foot of time must have trod on flowers this year, for it has fallen so softly that it seems only yesterday I wrote my last annual message. The Japanese occupation has brought with it so many problems that we are constrained like Paul to say, 'Who is sufficient for these things?' All at once we find ourselves missionaries in Japanese territory and the Japanese have become 'our people' as well as the Koreans. It is really the stepmother's problem, is it not? How to feel toward the children of another as if they were our very own, in fact to make them our own in every way possible. We Korean missionaries want to prove good step-mothers and I hope your prayers for us may take this form, that we may all learn to love the Japanese just as much as we love the Koreans, to overlook their faults and magnify their virtues and in every way to show the same spirit to them that we hope they may exercise toward us." The signature is of one beloved throughout our territory and in all Korea, Annie L. A. Baird.

From San Francisco

920 Sacramento Street. Meetings first Monday of each month, at 10.30 and 1.30. Executive session, third Monday. Prayer Service, first and third Monday from 12 till 12.30.

IT WAS a pleasure to greet, at the May Board Meetings, Rev. Ernest F. Hall, D.D., on furlough from New York. He outlined the aims of the Interchurch World Movement and predicted this movement towards unity of religious efforts as an opportunity for Occidental Board to do a great work for Foreign Missions. "The Pacific Southwest is an important place, and California is yet in its infancy. Ever since this century's dawn the church has been getting together. Doors are wider open than ever to missionary effort. The Christian Church is going in before all the adversaries have gone in." Rev. J. C. Worley spoke on

the ideals of the Missionary Education Movement which is to merge with the Interchurch. He gave some of the up-to-date plans: "The Men's Missionary Society has arrived!" Christian Sightseeing is another new idea. "It isn't too much to say: We shall see the day when the world shall be His." "A Message from Mexico" was brought by Mrs. R. A. Brown, of Coyoacan Preparatory School. It proved a sprightly, thrilling message, rebuking in its arraignment of our indifference to Mexico's needs, encouraging in its revelations of the live working of God's spirit in a land which we are apt wrongly to consider a "valley of dry bones." Mexican young women are now taking the business course in the Union Boys' School in Mexico City. Mission-trained boys have been given important positions in the Carranza Government. In the revolutionary camps Bibles find a ready sale and are discussed over the camp fires. Many millions of portions of the Bible have been distributed in Mexico. American educational methods are greatly needed in this great, neglected continent.

Miss Beecroft, a missionary from Jerusalem, brought a picturesque message at the June meeting. Sir Ronald Storrs, Governor of Jerusalem, who speaks Arabic and Hebrew, has appointed a commission, some of the members in mufti, which will repair the break in the walls made for the Kaiser's blasphemous entry. Direct missionary work in the Holy Land is not considered advisable at present; only Red Cross and relief work being permitted.

Miss Cameron reports an opening for a boarding-school for little Chinese girls whose mothers wish them protected from the evil influences of the Chinese Quarter. One heathen mother who has been visited for several years by Mrs. Yeung has become interested in Christianity, and recently sent her six-year old daughter to the Tooker School. Miss Higgins went east in May for a combined business and vacation trip. She will be at Northfield to attend the graduation of Minnie Chan, who has shown such a fine spirit by working her way that Miss Tooker has generously offered to assist her through Oberlin, which it is her ambition to enter.

Mrs. Gee, one of Miss Cameron's most beloved protégées, who was rescued from a cruel husband, went home very suddenly on the evening of Mother's Day, a few hours after returning from service at the Chinese Church. Her little daughter, whose rescue was effected at the earnest request of her mother and after a bitter struggle with the father, sang very sweetly, "Jesus Loves Me," at the memorial service at the June meeting when the Chinese girls rendered Mrs. Gee's favorite hymn: "In the Secret of His Presence." This young Chinese woman who came "through much tribulation" into the joy of a Christian life, showed her faith by her works in helping newly-rescued girls and in mothering little children. The funeral service in the Chinese Presbyterian Church was beautiful and very affecting. Tributes to her Christian character were given by the Chinese pastors; by Rev. Dr. McAfee of Berkeley; and by Mrs. Yeung, Chinese teacher, and mother to the girls at "920." Mrs. Gee was preparing herself for mission work in her beloved country, China, when she was called to "go up higher."

From Portland, Oregon

Headquarters, 454 Alder Street. Meetings: Board of Directors, on first Tuesday of each month at 10 a. m.; visitors welcome. Executive Session, third Tuesday of each month at 10 a. m. Literature to be obtained from Miss Abby S. Lamberson at headquarters.

A number of our missionaries are returning to their work this summer. Miss Eula Van Vranken, invalided home some two years ago, was able to sail in August for the work so dear to her in Siam. Dr. Leonard had set the date for her return to China in July, and is doubtless now nearing her destination, fully restored to health, we trust. Miss Silver, whom we always see on her vacations in the homeland, set September fourth for her sailing-date for Shanghai. Our new missionaries, Miss Virginia Mackenzie, will sail for Japan, and Miss Helen Gailey for China this summer, also the new Westminster Guild missionary, Miss Harriet Stroh, will sail September second for China.

While we remember the missionaries of Shantung Mission and their work as specified in the Year Book of Prayer for August, let us add in our intercessions the names of these returning and new missionaries, and the work they will take up. During the summer months when many of us discontinue our meetings, shall we not make greater use of the Year Book—remembering that among our Jubilee gifts we are asked for a special gift of *intercession?* We need to pray first that the spirit of prayer may increasingly pervade our thoughts, and that the Jubilee and New Era movements may fulfil their great purpose.

This year is intended by all our six Woman's Boards to emphasize the work of interesting our young people and children in missions. There is New Era Work for C. E.'s and Jr. C. E.'s, for Westminster Guild chapters and circles, and the children are to have their part in the great movement. An important branch of their part is to interest other children in the fine mission work of the Church by getting them to subscribe for *Over Sea and Land.* There is a leaflet telling how the boys and girls of an Illinois church secured 280 new subscribers and had great fun doing it. Send to Miss Abby S. Lamberson, 454 Alder Street, Portland, for it if you are interested.

TOTALS TO JUNE 15, 1919

By Totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

Athens,	$345.05	Bell,	$21.65	Butler,	$1,037.10	Chattanooga,	$111.65
Baltimore,	3,414.10	Birmingham A,	136.70	Carlisle,	2,329.82	Chester,	2,430.60
Beaver,	633.00	Blairsville,	975.00	Catawba,	5.40	Chillicothe,	146.35

Cincinnati,	$1,658.20
Clarion,	1,201.57
Cleveland,	1,740.70
Columbia,	147.00
Columbus,	1,817.40
Dayton,	2,199.00
Elizabeth,	1,596.00
Florida,	20.00
French Board,	60.00
Grafton,	7.00
Holston,	202.56
Huntingdon,	1,625.65
Huntsville,	79.32
Huron,	207.71
Kittanning,	1,584.48
Lackawanna,	1,556.58
Lehigh,	365.42
Lima,	453.72
Mahoning,	1,965.95
Marion,	1,052.15
Maumee,	$289.70
Meridian,	51.75
Monmouth,	642.16
Nashville,	370.50
New Brunswick,	1,979.28
New Castle,	1,392.20
Newton,	468.65
Northumberl'd,	2,696.25
Parkersburg,	184.80
Philadelphia,	11,571.01
Philadelphia N.,	3,858.34
Pittsburgh,	10,105.75
Portsmouth,	609.70
Redstone,	1,429.59
St. Clairsville,	1,121.65
Shenango,	705.75
Steubenville,	1,200.05
Union,	284.80
Wash'gton City,	7,744.16
Washington,	2,073.80
West Jersey,	$375.40
Westminster,	514.20
West Tennessee,	262.72
Wheeling,	484.68
Wooster,	752.34
Zanesville,	$862.18
Miscellaneous,	177.56
Interest on Investments,	520.88

For Regular Work,	$47,677.52	
War Emergency,	39.00	
Jubilee Fund,	36,140.16	
		$83,856.68

Total Receipts since March 15, 1919:		
For Regular Funds,	$53,799.40	
From Legacies,	600.00	
For War Emergency Fund,	55.00	
Jubilee Funds,	38,200.91	
For Special Funds,	349.50	
		$93,004.81

Janet McMullan, *Treasurer,*
501 Witherspoon Bldg., Philadelphia, Pa.

The Woman's Presbyterian Board of Missions of the Northwest

Colorado	
Boulder P. S.,	$728.00
Denver,	987.50
Gunnison,	164.00
Pueblo,	637.50
Illinois	
Alton,	473.62
Bloomington,	1,146.80
Cairo,	116.50
Chicago,	1,746.72
Ewing,	133.15
Freeport,	276.12
Mattoon,	671.82
Ottawa,	352.00
Peoria,	775.00
Rock River,	731.00
Rushville,	1,315.85
Springfield,	1,472.15
Indiana	
Crawfordsv'le,	1,354.13
Fort Wayne,	1,108.50
Indiana,	897.30
Indianapolis,	1,466.53
Logansport,	831.00
Muncie,	768.51
New Albany,	253.75
Whitewater,	716.30
Iowa	
Cedar Rapids,	$619.70
Corning,	387.00
Council Bluffs,	330.00
Des Moines,	654.48
Dubuque,	352.28
Fort Dodge,	529.05
Iowa,	1,002.11
Iowa City,	389.50
Sioux City,	778.50
Waterloo,	612.84
Michigan	
Detroit,	875.75
Flint,	81.80
Kalamazoo,	61.45
Lake Superior,	168.25
Lansing,	100.29
Petoskey,	122.94
Saginaw,	361.50
Minnesota	
Adams P. S.	85.25
Duluth,	699.50
Mankato,	442.15
Minneapolis,	2,200.43
Red River,	149.10
St. Cloud,	291.00
St. Paul,	1,470.75
Winona,	230.71
Montana	
Butte,	$133.45
Helena,	51.50
Kalispell,	50.00
Nebraska	
Box Butte,	36.00
Hastings,	203.50
Nebraska City,	555.92
Niobrara,	91.83
Omaha,	1,051.25
North Dakota	
Fargo,	62.25
Minnewauken,	66.88
Oakes,	$48.00
South Dakota	
Aberdeen,	457.00
Sioux Falls,	289.00
Wisconsin	
Chippewa,	7,114.36
La Crosse,	64.80
Milwaukee,	784.35
Wyoming	
Sheridan,	139.75
Miscellaneous,	81.84
	$43,371.76

Designated Receipts for Month:		
Regular Work,	$33,453.43	
Jubilee Fund,	9,918.33	
Total,		$43,371.76
Total Designated Receipts—March 16 to June 15, 1919 (Three Months of Fiscal Year:		
Regular Work,	$41,363.05	
Jubilee Fund,	12,560.95	
U. S. A. Liberty Bonds (par value, $250),		$53,924.00

Mrs. Thos. E. D. Bradley, *Treas.,*
Room 48, 17 N. State St., Chicago, Ill.

Women's Board of Foreign Missions of the Presbyterian Church

Boston,	$434.50
Brooklyn-Nassau,	
Brooklyn,	469.00
Nassau,	104.00
Buffalo,	134.00
Cayuga,	896.75
Champlain,	54.50
Jersey City,	5.00
Morris & Or'ge,	1,317.25
Newark,	451.00
Newburyport,	48.00
New York,	350.41
North River,	$169.00
Princeton,	120.00
Providence,	65.00
Rochester,	860.25
St. Lawrence,	302.00
Synod of Ky.,	50.00
Syracuse,	222.00
Utica,	1,116.25
Westchester,	1,168.00
Annuity,	2,000.00
Interest,	389.50
Legacy,	10,000.00
Miscellaneous,	10.08

Receipts from May 16th to June 15th, 1919:		
Regular,	$18,849.83	
Jubilee Fund,	1,886.66	
		$20,736.49
Total Receipts since March 16th, 1919:		
Regular,	$30,909.77	
Jubilee Fund,	7,851.06	
War Emergency,	1.00	
		$38,761.83

(Mrs. James A. Webb, Jr.) Nellie S. Webb, *Treas.,*
Room 818, 156 Fifth Avenue, New York.

The Woman's Presbyterian Board of Foreign Missions of the Southwest

Abilene,	$44.75
Ardmore,	45.00
Arkansas,	108.30
Amarillo,	295.90
Austin,	78.37
Brownwood,	58.95
Carthage,	336.00
Cimarron,	91.00
Dallas,	225.52
Emporia,	181.50
El Reno,	43.00
Fort Smith,	106.25
Fort Worth,	271.25
Highland,	$291.25
Hobart,	33.00
Iron Mountain,	50.00
Kansas City,	871.71
Kirksville,	123.00
Little Rock,	8.00
McAlester,	54.50
McGee,	181.75
Muskogee,	121.00
Neosho,	585.00
Oklahoma,	208.10
Ozark,	116.00
Paris,	85.00
Santa Fe,	$91.89
Sedalia,	266.50
Solomon,	215.00
St. Joseph,	381.25
St. Louis,	1,984.77
Topeka,	655.24
Tulsa,	$356.00
Waco,	319.14
Wichita,	356.23
White River,	6.00
Miscellaneous,	219.38

Total for the month,	$9,465.50
Total for year to date,	10,296.85
Jubilee Fund for month,	3,742.13
Jubilee Fund for year to date,	3,863.83
Relief Fund for month,	162.25
Relief Fund for year to date,	166.25

Mrs. B. F. Edwards, *Treasurer.*

Woman's Occidental Board of Foreign Missions

Benicia,	$157.50
Los Angeles,	5,002.19
Nevada,	2.00
North Arizona,	1.00
Ogden,	9.00
Phoenix,	68.83
Riverside,	402.50
Sacramento,	203.40
San Francisco,	$1,304.60
San Joaquin,	349.35
San Jose,	576.45
Santa Barbara,	705.00
South Utah,	20.00
	$8,801.82

Distributed as Follows:		
Regular Work,	$7,575.82	
Jubilee,	1,126.00	
India Famine Fund,	100.00	
		$8,801.82

Mrs. Guy Campbell, *Treasurer.*
920 Sacramento St., San Francisco, Cal.